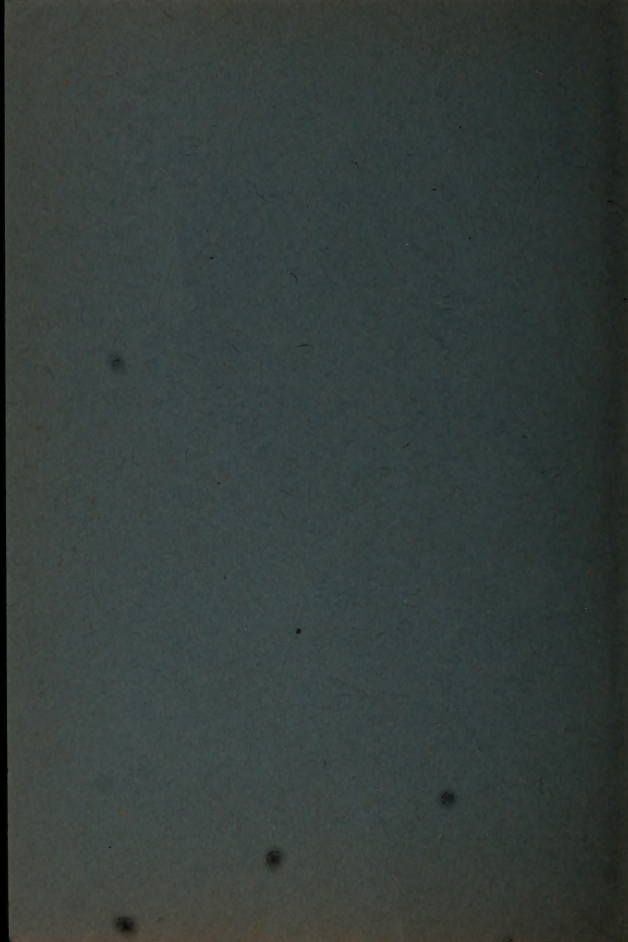


LITTLE BLUE BOOK NO. 1048  
Edited by E. Haldeman-Julius

# Gargantua: Mighty Monster

Rabelais

Edited by George Milburn



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# GARGANTUA: MIGHTY MONSTER

## INTRODUCTION

"The farce is done," said François Rabelais, and he spent his last breath peeling laughter. Legend has him so. In this instance, perhaps, legend is more accurate than history. There are those who would scratch a buffoon and find a reformer, who would make Rabelais a pedant and a fellow filled with quixotic concern. Legend is more kind in making him a replica of his own bibbing, belly-laughing gourmand, Gargantua.

His entire life is as entwined with legends as his dying words are. The date of his birth is uncertain, but it is generally set at about 1495. He spent some 15 years as a monk in the monastery at Fontenay-le-Comte. His heretical study of Greek caused him to be expelled from the order, and he studied medicine for a time at the University of Montpellier. In 1532 he began practice in the city hospital of Lyons; five years later he returned to Montpellier to teach anatomy. In the company of Cardinal du Bellay he made two visits to Rome (1534 and 1536), where he studied natural science, learned Arabic, and received a dispensation from the pope for his heresy of independent study. This much of Rabelais' life is a matter of authentic record.

More important is what Chateaubriand said: "Rabelais created French letters; Montaigne, La Fontaine, Molière, are his offspring." He established the French tradition in literature.

England needed a Rabelais. Sterne was one

in lace-trimmed pants. If an English Rabelais had appeared, it is not likely that parlor editions of the Frenchman's works would be necessary today. Lacking such a man, England produced one to re-create his literary style. This was Sir Thomas Urquhart, Scotch cavalier. He translated the first two books of Rabelais, reproducing all the flavor and spirit of the original, an almost incredible performance, and one without parallel in English.

This edition of Urquhart's translation of "The Inestimable Life of the Great Gargantua" is intended to lift a curtain corner on the vast carnival of Rabelais. It is not a potpourri of "Gems from Rabelais" or "The Wisdom of Rabelais." Certain forbidden passages have necessarily been deleted, it is true, but as far as possible the thread of the story has not been tampered with. In some places, but not in all, dots indicate omissions.

For a complete understanding of Rabelais, the reader should secure Isaac Goldberg's *A Guide to Rabelais* (Little Blue Book No. 519).



## HOW GARGANTUA WAS BORN IN A STRANGE MANNER

Grangousier was a good fellow in his time, and notable jester; he loved to drink neat, as much as any man than that then was in the world, and would willingly eat salt meat. To this intent he was ordinarily well furnished with gammons of bacon, both of Westphalia, Mayence, and Bayonne, with store of dried neat's tongues, plenty of links, chitterlings, and puddings, in their season; together with salt beef and mustard, a good deal of hard roes of powdered mullet called botargos, great provision of sausages, not of Bolonia, but of Bitorre, Longaulnay, Brene, and Rouargue. In the vigor of his age, he married Gargamelle, daughter of the King of the Parpaillons, a jolly pug, and well-mouthed wench. At last she became great with child of a fair son, and went with him unto the eleventh month; for so long, yes longer, may a woman carry her offspring, especially when it is some masterpiece of nature, and a person predestined to the performance, in due time, of great exploits. As Homer says that the child which Neptune begot upon the nymph was born a whole year after the conception.

The occasion and manner how Gargamelle was brought to bed and delivered of her child was. . . . with having eaten at dinner too many godebillios\*. . . . The cotyledons of her matrix were presently loosened, through which the child sprang up and leaped, and so, entering into the hollow vein, did climb by the diaphragm even above her shoulders, where the

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\*Fat tripe.

vein divides itself into two, and from thence taking his way towards the left side, issued forth at her left ear. As soon as he was born, he cried not as other babes used to do, *Miez, miez, miez, miez*, but with a high sturdy and big voice shouted about, "Some drink, some drink, some drink," as inviting all the world to drink with him. The noise hereof was so extremely great, that it was heard in both the countries at once, of Beauce and Bibarious. I doubt me that you do not thoroughly believe the truth of this strange nativity. Though you believe it not, I care not much, but an honest man, and of good judgment, believeth still what is told him, and that which he finds written.

Is this beyond our law, or our faith—against reason or the Holy Scripture? For my part, I find nothing in the sacred Bible that is against it. But tell me, if it had been the will of God, would you say that he could not do it? Ha, for favor's sake, I beseech you, never emberlucock or impulregafize your spirits with these vain thoughts and idle concepts; for I tell you, it is not impossible with God, and, if he pleased, all women henceforth should bring forth their children at the ear. Was not Bacchus engendered out of the very thigh of Jupiter? Did not Roquetaillade come out of his mother's heel, and Crocmoush from the slipper of his nurse? Was not Minerva born of the brain, even through the ear of Jove? Adonis of the bark of a myrrh tree; and Castor and Pollux of the doupe of that egg which was laid and hatched by Leda? But you would wonder more, and with far greater amazement, if I should now present you with that chapter of Plinius, wherein he treateth of strange births, and contrary to nature, and yet am not I so impudent a liar as he was. Read the seventh



book of his *Natural History*, chap. 3, and trouble not my head any more about this.

### AFTER WHAT MANNER GARGANTUA HAD HIS NAME GIVEN HIM, AND HOW HE TIPPLED, BIBBED, AND CURRIED THE CAN

The good man Grangousier, drinking and making merry with the rest, heard the horrible noise which his son had made as he entered into the light of this world, when he cried out, "Some drink, some drink, some drink"; whereupon he said in French, "*Que grand tu as et souple le gousier!*" that is to say, How great and nimble a throat thou hast! Which the company hearing, said, that verily the child ought to be called Gargantua; because it was the first word that after his birth his father had spoke, in imitation and at the example of the ancient Hebrews; whereunto he condescended, and his mother was very well pleased therewith. In the meanwhile, to quiet the child, they gave him to drink a tirelaregot, that is, till his throat was like to crack with it; then he was carried to the font, and there baptized according to the manner of good Christians.

Immediately thereafter were appointed for him seventeen thousand nine hundred and thirteen cows of the towns of Pautille and Brehemond, to furnish him with milk in ordinary, for it was impossible to find a nurse sufficient for him in all the country, considering the great quantity of milk that was requisite for his nourishment; although there were not wanting some doctors of the opinion of Scotus, who affirmed that his own mother gave him suck, and that she could draw out of her breasts one thousand, four hundred, two

pipes, and nine pails of milk at every time.

Which indeed is not probable, and this point hath been found duggishly scandalous and offensive to tender ears, for that it savored a little of heresy. Thus he was handled for one year and ten months, after which time, by the advice of physicians, they began to carry him, and then was made for him a fine little cart drawn with oxen, of the invention of Jan Denio, wherein they led him hither and thither with great joy; and he was worth the seeing, for he was a fine boy, had a burly physiognomy, and almost ten chins. He cried very little, for if he happened to be vexed, angry, displeased or sorry, if he did fret, if he did weep, if he did cry, and what grievous quarter soever he kept, in bringing him some drink he would be instantly pacified, reseated in his own temper in a good humor again, and as still and quiet as ever. . . .

#### OF THE YOUTHFUL AGE OF GARGANTUA

Gargantua, from three years upwards unto five, was brought up and instructed in all convenient discipline, by the commandment of his father; and spent that time like the other little children of the country, that is, in drinking, eating and sleeping: in eating, sleeping and drinking: and in sleeping, drinking and eating.

Still he wallowed and rolled up and down himself in the mire and dirt: he blurred and sullied his nose with filth; he blotted and smutched his face with any kind of scurvy stuff; he trod down his shoes in the heel; at the flies he did often times yawn, and ran very heartily after the butterflies, the empire whereof belonged to his father. He sharpened his teeth with a top, washed his hands with his broth, and combed his head with a bowl.

He would sit down betwixt two stools; would cover himself with a wet sack, and drink in eating of his soup. He did eat his cake sometimes without bread, would bite in laughing, and laugh in biting, and hide himself in the water for fear of rain. He would strike on the cold iron, be often in the dumps. He would flay the fox, say the ape's paternoster, return to his sheep, and turn the hogs to the hay. He would beat the dogs before the lion, put the plow before the oxen, and claw where it did not itch. He would pump one to draw somewhat out of him, by griping all would hold fast nothing, and always eat his white bread first. He shoed the geese, tickled himself to make himself laugh, and was very steadable in the kitchen; made a mock at the gods, would cause sing *Magnificat* at matins, and found it very convenient so to do. He knew flies in a dish of milk, and would make them lose their feet. He would scrape paper, blur parchment, then run away as hard as he could. He would pull at the kid's leather, or vomit up his dinner, then reckon without his host. He would beat the bushes without catching the birds, thought the moon was made of green cheese, and that bladders are lanterns. Out of one sack he would take two moultures or fees for grinding; would act the ass's part to get some bran, and of his fist would make a mallet. He took the cranes at the first leap, and would have the mail-coats to be made link after link. He always looked a given horse in the mouth, leaped from the cock to the ass, and put one ripe between two greens. By robbing Peter he paid Paul, he kept the moon from the wolves, and hoped to catch roasted larks if ever the heavens should fall. He did make of necessity virtue, of such bread such pottage,

and cared as little for the peeled as for the shaven. Every morning he did cast up his gorge, and his father's little dogs would eat out of the dish with him, and he with them. He would bite their ears, and they would scratch his nose. . . .

### OF GARGANTUA'S WOODEN HORSES

Afterwards, that he might be all his lifetime a good rider, they made to him a fair great horse of wood, which he did make leap, curvet, jerk out behind, and skip forward, all at a time: to pace, trot, rack, gallop, amble, to play the hobby, the hackney gelding; go the gait of the camel, and of the wild ass. He made him also change his color of hair, as the Monks of Coultibo (according to the variety of their holidays) used to do their clothes, from bay brown to sorrel, dapple-gray, mouse-dun, deer-color, roan, cow-color, gingioline, skued color, piebald, and the color of the savage elk.

Himself of a huge big post made a hunting nag, and another for daily service of the beam of a winepress; and of a great oak made up a mule, with a foot-cloth, for his chamber. Beside this, he had ten or twelve spare horses for post; and all these were lodged in his own chamber, close by his bed-side. One day the Lord of Breadinbag came to visit his father in great bravery, and with a gallant train: and at the same time, to see him, came likewise the Duke of Freemeal, and the Earl of Wetgullet. The house truly for so many guests at once was somewhat narrow, but especially the stables; whereupon the steward and harbinger of the said Lord Breadinbag, to know if there were any other empty stable in the house, came to Gargantua, a little young lad, and secretly asked him where the stables of the

great horses were, thinking that children would be ready to tell all. Then he led them up along the stairs of the castle, passing by the second hall unto a broad great gallery, by which they entered into a large tower, and as they were going up at another pair of stairs, said the harbinger to the steward,—“This child deceives us, for the stables are never on the top of the house.” “You may be mistaken,” said the steward, for I know some places at Lyons, at the Basmette, at Chaisnon, and elsewhere, which have their stables at the very tops of the houses; so it may be, that behind this house there is a way to come to this ascent. But I will question with him further.” Then he said to Gargantua, “My pretty boy, whither do you lead us?” “To the stable,” said he, “of my great horses. We are almost come to it, we have but these stairs to go up at.” Then leading them along another great hall, he brought them into his chamber, and, closing the door, said unto them, “This is the stable you ask for, this is my gennet, this is my gelding, this is my courser, and this is my hackney,” and laid on them with a great lever. “I will bestow upon you,” said he, “this Frieze-land horse. I had him from Frankfort, yet will I give him you; for he is a pretty little nag, and will go very well, with a tessel of goshawk, half a dozen of spaniels, and a brace of grayhounds; thus are you king of the hares and partridges for this winter.” “By St. John,” said they, “now we are paid, he hath gleeked\* us to some purpose, bobbed we are now forever.

Judge you now, whether they had most cause, either to hide their heads for shame, or to laugh at the jest.

\*Gleek, to fool, or to sneer at.

## HOW GARGANTUA WAS TAUGHT LATIN BY A SOPHISTER

The good man Grangousier having heard this discourse, was ravished with admiration, considering the high reach and marvelous understanding of his son Gargantua, and said to his governesses, 'Philip King of Macedon knew the wit of his son Alexander, by his skilful managing of a horse; for his horse Bucephalus was so fierce and unruly, that none durst adventure to ride him, after that he had given to his riders such devilish falls, breaking the neck of this man, the other man's leg, braining one, and putting another out of his jaw-bone. This by Alexander being considered, one day in the hippodrome (which was a place appointed for the breaking and managing of great horses), he perceived that the fury of the horse proceeded from the fear he had of his own shadow, whereupon getting on his back, he run him against the sun, so that the shadow fell behind him, and by that means tamed the horse and brought him to his hand. Whereby his father, knowing the divine judgment that was in him caused him most carefully to be instructed by Aristotle, who at that time was highly renowned above all the philosophers of Greece. After the same manner I tell you, that by this only discourse, which now I have here had before you with my son Gargantua, I know that his understanding does participate of some divinity, and that if he be well taught, and have that education which is fitting, he will attain to a supreme degree of wisdom. Therefore will I commit him to some learned man to have him indoctrinated according to his capacity, and will



spare no cost." Presently they appointed him a great sophister-doctor, called Master Tubal Holophernes, who taught him his A B C so well, that he could say it by heart backwards; and about this he was five years and three months. Then read he to him Donat, le Facet, Theodolet, and Alanus in *Parabolis*. About this he was thirteen years, six months, and two weeks. But you must remark, that in meantime he did learn to write in Gothic characters, and that he wrote all his books—for the art of printing was not then in use—and did ordinarily carry a great pen and ink-horn, weighing about seven thousand quintals (that is 700,000 pound weight), the penner whereof was as big and as long as the great pillars of Enay, and the horn was hanging to it in great iron chains, it being of the wideness of a tun of merchant ware. After that he read unto him the book *De Modis significandi*, with the commentaries of Hurtbise, of Fasquin, of Tropdieux, of Galhaut, of John Calf, of Billonio, of Berlinguandus, and a rabble of others; and herein he spent more than eighteen years and eleven months, and was so well versed in it, that, to try masteries in school disputes with his condisciples, he would recite it by heart backwards; and did sometimes prove on his finger ends to his mother, *quod de modis significandi non erat scientia*. Then did he read to him the Compost, for knowing the age of the moon, the seasons of the year, and tides of the sea, on which he spent sixteen years and two months, and that justly at the time that his said preceptor died of the French pox, which was in the year one thousand four hundred and twenty. Afterwards he got an old coughing fellow to teach him, named Master Jobelin Bridé, or muzzled dolt, who read unto him.

## HOW GARGANTUA WAS PUT UNDER OTHER SCHOOLMASTERS

At last his father perceived, that indeed he studied hard, and that, although he spent all his time in it, he did nevertheless profit nothing, but which is worse, grew thereby foolish, simple, doted, and blockish; whereof making a heavy regret to Don Philip of Mararys, Viceroy or Depute King of Papeligosse, he found that it were better for him to learn nothing at all, than to be taught such like books, under such schoolmasters; because their knowledge was nothing but brutishness, and their wisdom but blunt foppish tops, serving only to bastardize good and noble spirits, and to corrupt all the flowers of youth. "That it is so, take," said he, "any young boy of this time, who hath only studied two years; if he have not a better judgment, a better discourse, and that expressed in better terms than your son, with a completer carriage and civility to all manner of persons, account for me ever hereafter a very clouch, and bacon-slicer of Brene."

This pleased Grangousier very well, and he commanded that it should be done. At night at supper the said Des Marays brought in a young page of his of Villegouges, called Eudemon, so neat, so trim, so handsome in his apparel, so spruce, with his hair in so good order, and so sweet and comely in his behavior that he had the resemblance of a little angel more than of a human creature. Then he said to Grangousier, "Do you see this young boy? He is not as yet full twelve years old. Let us try, if it please you, what difference there is betwixt the knowledge of the doting Mateologians of old time, and the young lads that are now."

The trial pleased Grangousier, and he commanded the page to begin. Then Eudemon, asking leave of the vice-king his master so to do, with his cap in his hand, a clear and open countenance, beautiful and ruddy lips, his eyes steady, and his looks fixed upon Gargantua with a youthful modesty, standing up straight on his feet, began very gracefully to commend him; first, for his virtue and good manners; secondly, for his knowledge; thirdly, for his nobility; fourthly, for his bodily accomplishments; and in the fifth place, most sweetly exhorted him to reverence his father with all due observancy, who was so careful to have him well brought up. In the end he prayed him, that he would vouchsafe to admit of him amongst the least of his servants; for other favor at that time desired he none of heaven, but that he might do him some grateful and acceptable service. All this was by him delivered with such proper gestures, such distinct pronunciations, so pleasant a delivery, in such exquisite, fine terms, and so good Latin, that he seemed rather a Gracchus, a Cicero, an Aemilius of the time past, than a youth of his age. But all the countenance that Gargantua kept was, that he fell to crying like a cow, and cast down his face, hiding it with his cap, nor could they possibly draw one word from him. Whereat his father was so grievously vexed, that he would have killed Master Jobelin, but the said Des Marays withheld him from it by fair persuasions, so that at length he pacified his wrath. Then Grangousier commanded he should be paid his wages, that they should whittle him up soundly like a sophister, with a good drink, and then give him leave to go to all the devils in hell. "At least," said he, "today shall it not cost his host much, if by chance he should die as drunk

as a Switzer." Master Jobelin being gone out of the house, Grangousier consulted with the viceroy what schoolmaster they should choose for him, and it was betwixt them resolved that Ponocrates, the tutor of Eudemon, should have charge, and that they should go all together to Paris, to know what was the study of the young men of France at that time.

#### HOW GARGANTUA WAS SENT TO PARIS, AND OF THE HUGE GREAT MARE HE RODE ON: HOW SHE DESTROYED THE OX-FLIES OF THE BEAUCE

In the same season, Fayoles, the fourth King of Numidia, sent out of the country of Africa to Grangousier, the most hideously great mare that ever was seen, and of the strangest form, for you know well enough how it is said, that Africa is always productive of some new thing. She was as big as six elephants, and had her feet cloven into fingers, like Julius Caesar's horse, with slouch-hanging ears, like the goats in Languedoc, and a little horn on her buttock. She was of a burnt sorrel hue, with a little mixture of dapple gray spots, but above all she had a horrible tail; for it was little more or less, than every whit as great as the steeple-pillar of St. Mark, beside Langes; and squared as that is, with tufts, and ennicroches or hair-plaits wrought within one another, no otherwise than as the beards are upon the ears of corn.

If you wonder at this, wonder rather at the tails of the Scythian rams, which weighed above thirty pounds each, and of the Surian sheep, which need, if Tenaud say true, a little cart at their heels to bear up their tail, it is so long and heavy. And she was brought by

sea in three carricks and a brigantine unto the harbor of Olone in Thalmondois. When Grangousier saw her, "Here is," said he, "what is fit to carry my son to Paris. So now, in the name of God, all will be well. He will in times coming be a great scholar. If it were not, my masters, for the beasts, we should live like clerks." The next morning, after they had drunk, you must understand, they took their journey; Gargantua, his pedagogue Ponocrates, and his train, and with them Eudemon the young page. And because the weather was fair and temperate, his father caused to be made for him a pair of dun boots; Babin calls them buskins. Thus did they merrily pass their time in traveling on their highway, always making good cheer, and were very pleasant till they came a little above Orleans, in which place there was a forest of five-and-thirty leagues long, and seventeen in breadth, or thereabouts. This forest was most horribly fertile and copious in dorflies, hornets, and wasps, so that it was a very purgatory for the poor mares, asses, and horses. But Gargantua's mare did avenge herself handsomely of all the outrages therein committed upon beasts of her kind, and that by a trick whereof they had no suspicion. For as soon as ever they were entered into the said forest, and that the wasps had given assault, she drew out and unsheated her tail, and therewith skirmishing, did so sweep them, that she overthrew all the wood alongst and athwart, here and there, this way and that way, longwise and sidewise, over and under, and felled everywhere the wood with as much ease as the mower doth grass, in such sort that never since hath there been there, neither wood, nor dorflies; for all the country there was reduced to a plain champagne field. Which Gargantua

took great pleasure to behold, and said to his company no more but this: *Je trouve beau ce* (I find this pretty); whereupon that country hath been ever since that time called Beauce. But all the breakfast the mare got that day, was but a little yawning and gaping, in memory whereof the gentlemen of Beauce do as yet to this day break their fast with gaping, which they find to be very good, and do spit the better for it. At last they came to Paris, where Gargantua refreshed himself two or three days, making very merry with his folks, and inquiring what men of learning there were then in the city, and what wine they drank there.

#### HOW GARGANTUA PAID HIS WELCOME TO THE PARISIANS, AND HOW HE TOOK AWAY THE GREAT BELLS OF OUR LADY'S CHURCH

Some few days after that they had refreshed themselves, he went to see the city, and was beheld by everybody there with great admiration; for the people of Paris are so sottish, so foolish and fond by nature, that a juggler, a carrier of indulgences, a sumpter-horse, or mule with cymbals, or tinkling bells, a blind fiddler in the middle of a cross lane, shall draw a greater confluence of people together, than an Evangelical preacher. And they pressed so hard upon him that he was constrained to rest himself upon the towers of Our Lady's Church. At which place, seeing so many about him, he said with a loud voice, "I believe that these buzzards will have me to pay them here my welcome hither, and my *Proficiat*. It is but good reason. I will their wine, but it shall be only in sport." Then, smiling, he untied his fair braguette, and so bitterly all-to-be-flooded them, that he drowned two hundred and sixty



thousand, four hundred and eighteen, besides the women and little children. Some, nevertheless, of the company escaped this flood by mere speed of foot, who, when they were at the higher end of the university, sweating, coughing, spitting, and out of breath, they began to swear and curse, some in good hot earnest, and others in jest. "Carimari, carimara: golynoly, golynolo. By my sweet Sanctesse, we are washed in sport, a sport truly to laugh at"—in French, *Par ris*, for which that city has been ever since called Paris, whose name formerly was Leucotia, as Strabo testifieth; *lib. quarto*, from the Greek word for whiteness, because of the white thighs of the ladies of that place. And forasmuch as, at this imposition of a new name, all the people that were there swore every one by the Sancts of his parish, the Parisians, which are patched up of all nations, and all pieces of countries, are by nature both good jurors, and good jurists, and somewhat overweening; whereupon Joannius de Barrauco, *libro de copiositate reverentiarum*, thinks that they are called Parisians, from the Greek word which signifies boldness and liberty in speech.

This done, he considered the great bells, which were in the said towers, and made them sound very harmoniously. Which whilst he was doing it came into his mind that they would serve very well for tingling Tantana, and ringing Campanels, to hang about his mare's neck, when she should be sent back to his father, as he intended to do, loaded with Brie cheese, and fresh herring. And indeed he forthwith carried them to his lodging. In the meantime there came a master beggar of the friars of St. Anthony, to demand in his canting way the usual benevolence of some hoggish stuff, who, that he might be heard afar off,

and to make the bacon he was in quest of shake in the very chimnies, made account to filch them away privily. Nevertheless, he left them behind very honestly, not for that they were too hot, but that they were somewhat too heavy for his carriage. This was not he of Bourg, for he was too good a friend of mine.

All the city was risen up in sedition, they being, as you know, upon any slight occasion, so ready to uproars and insurrections, that foreign nations wonder at the patience of the kings of France, who do not by good justice restrain them from such tumultuous courses, seeing the manifold inconveniences which thence arise from day to day. Would to God, I knew the shop wherein are forged these divisions and factious combinations, that I might bring them to light in the confraternities of my parish! Believe for a truth, that the place wherein the people gathered together, were thus sulphured, hopurymated, moiled, and be-flooded, was called Nesle, where then was, but now is no more, the Oracle of Leucotia. There was the case preposed, and the inconvenience shown of the transportation of the bells. After they had well ergoted pro and con, they concluded in baralipton, that they should send the oldest and most sufficient of the faculty, unto Gargantua, to signify unto him the great and horrible prejudice they sustain by the want of those bells. And notwithstanding the good reasons given in by some of the university, why this charge was fitter for an orator than a sophister, there was chosen for this purpose our Master Janotus de Bragmardo.

### HOW JANOTUS DE BRAGMARDO WAS SENT TO GARGANTUA, TO RECOVER THE GREAT BELLS

Master Janotus, with his hair cut round like

a dish *a la Caesarine*, in his most antic accoutrement liriptionated with a graduate's hood, and, having sufficiently antidoted his stomach with oven marmalades, that is, bread and holy water of the cellar, transported himself to the lodging of Gargantua, driving before him three red-muzzled beadles, and dragging after him five or six artless masters, all thoroughly be-draggled with the mire of the streets. At their entry Ponocrates met them, who was afraid, seeing them so disguised, and thought they had been some maskers out of their wits, which moved him to inquire of one of the said artless masters of the company, what this mummery meant. It was answered him, that they desired to have their bells restored to them. As soon as Ponocrates heard that, he ran in all haste to carry the news to Gargantua, that he might be ready to answer them, and speedily resolved what was to be done. Gargantua being advertised hereof, called apart his school-master Ponocrates, Philotimus steward of his house, Gymnastes his esquire, and Eudemon, and very summarily conferred with them, both of what he should do, and what answer he should give. They were all of opinion that they should bring unto them the goblet-office, which is the buttry, and there make them drink like roysters, and line their jackets soundly. And that this cougher might not be puffed up with vain-glory, by thinking the bells were restored at his request, they sent, whilst he was chopining and plying the pot, for the mayor of the city, the rector of the faculty, and the vicar of the church, unto whom they resolved to deliver the bells, before the sophister had propounded out his commission. After that, in their hearing, he should pronounce his gallant oration, which was done; and they be-

ing come, the sophister was brought in full hall, and began as followeth, in coughing.

*The Oration of Master Janotus de Bragmardo,  
for the Recovery of the Bells.*

Hem, hem, gud-day, sirs, gud-day. Et vobis, my masters. It were but reason that you should restore to us our bells; for we have great need of them. Hem, hem, aihfuhash. We have oftentimes heretofore refused good money for them of those of London in Cahors, yea, and those of Bordeaux in Brié, who would have bought them for the substantific quality of the elementary complexion, which is intronicated in the terrestreity of their quidditative nature, to extraneize the blasting mists, and whirlwinds upon our vines, indeed not ours, but those round about us. For if we lose the plot and liquor of the grape, we lose all, both sense and law. If you restore them unto us at my request, I shall gain by it six basketfuls of sausages, and a fine pair of breeches, which will do my legs a great deal of good, or else they will not keep their promise to me. Ho by gob, Domine, a pair of breeches is not so easily got; I have experience of it myself. Consider, Domine, I have been these eighteen days in matagrabolizing this brave speech.

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HOW THE SOPHISTER CARRIED AWAY HIS  
CLOTH, AND HOW HE HAD A SUIT IN  
LAW AGAINST THE OTHER  
MASTERS

The sophister had no sooner ended, but Ponocrates and Eudemon burst out into laughing so heartily, that they had almost split with it, and given up the ghost, in rendering their souls to God; even just as Crassus did, seeing a lubberly ass eat thistles; and as Philemon, who, for seeing an ass eat those figs which were provided for his own dinner, died with

force of laughing. Together with them Master Janotus fell a-laughing too as fast as he could, in which mood of laughing they continued so long, that their eyes did water by the vehement concussion of the substance of the brain, by which these lachrymal humidities, being prest out, glided through the optic nerves, and so to the full represented Democritus Heraclitising, and Heraclitus Democritising.

When they had done laughing, Gargantua consulted with the prime of his retinue, what should be done. There Ponocrates was of opinion, that they should make this fair orator drink again; and seeing he had showed them more pastime, and made them laugh more than a natural fool could have done, that they should give him ten baskets full of sausages, mentioned in his pleasant speech, with a pair of hose, three hundred great billets of logwood, five and twenty hogsheads of wine, a good large down bed, and a deep capacious dish, which he said were necessary for his old age. All this was done as they did appoint. . . . The wood was carried by the porters, the masters of arts carried the sausages and the dishes, and Master Janotus himself would carry the cloth. One of the said masters, called Jousse Bandouille, showed him that it was not seemly nor decent for one of his condition to do so, and that therefore he should deliver it to one of them. "Ha," said Janotus, "Baudet, Baudet," or "Blockhead, Blockhead, thou dost not conclude in *modo et figura*. For lo, to this end serve the Suppositions, and *Parva Logicalia*, *Pannus, pro quo supponit?*" "Confuse," said Bandouille, "*et distributive.*" "I do not ask thee," said Janotus, "blockhead, *quomodo supponit*, but *pro quo?* It is, blockhead, *pro tibiis meis*, and therefore I will carry it, *Egomet, sicut suppositum portat appositum.*" So did he

carry it away very close and covertly, as Patelin, the buffoon, did his cloth. The best was, that when this cougher, in a full act or assembly held at the Mathurins, had with great confidence required his breeches and sausages, and that they were flatly denied him, because he had them of Gargantua, according to the information thereupon made, he showed them that this was gratis, and out of his liberality, by which they were not in any sort quit of their promises. Notwithstanding this, it was answered them, that he should be content with reason, without expectation of any other bribe there. "Reason?" said Janotus. "We use none of it here. Unlucky traitors, you are not worth the hanging. The earth beareth not more arrant villains than you are. I know it well enough; halt not before the lame. I have practiced wickedness with you. By God's rattle I will inform the king of the enormous abuses that are forged here and carried underhand by you, and let me be a leper, if he do not burn you alive like sodomites, traitors, heretics, seducers, enemies to God and virtue."

Upon these words they framed articles against him: he on the other side warned them to appear. In sum, the process was retained by the Court, and is there as yet. Hereupon the magisters made a vow, never to decrott themselves in rubbing off the dirt of either their shoes or clothes: Master Janotus with his adherents vowed never to blow or snuff their noses, until judgment were given by a definite sentence.

By these vows do they continue unto this time both dirty and snotty; for the court hath not garbled, sifted, and fully looked into all the pieces as yet. The judgment or decree shall be given out and pronounced at the next Greek



Calends, that is, never. As you know that they do more than nature, and contrary to their own articles. The articles of Paris maintain, that to God alone belongs infinity, and nature produceth nothing that is immortal; for she putteth an end and period to all things by her engendered, according to the saying, *Omnia orta cadunt*, etc. But these thick-mist swallows make the suits in law depending before them both infinite and immortal. In doing whereof, they have given occasion to, and verified the saying of Chilo the Lacedemonian, consecrated to the Oracle at Delphos, that misery is the inseparable companion of law debates; and that pleaders are miserable; for sooner shall they attain to the end of their lives, than to the final decision of their pretended rights.

#### THE STUDY OF GARGANTUA, ACCORDING TO THE DISCIPLINE OF HIS SCHOOL- MASTERS THE SOPHISTERS

The first days being thus spent, and the bells put up again in their own place, the citizens of Paris, in acknowledgment of this courtesy, offered to maintain and feed his mare as long as he pleased, which Gargantua took in good part, and they sent her to graze in the forest of Biere. I think she is not there now. This done, he with all his heart submitted his study to the discretion of Ponocrates; who for the beginning appointed that he should do as he was accustomed, to the end he might understand by what means, in so long time, his old masters had made him so sottish and ignorant. He disposed thereof of his time in such fashion, that ordinarily he did awake between eight and nine o'clock, whether it was day or not, for so had his ancient governors ordained, alleging that which David saith, *Vanum est*

*vobis ante lucem surgere.\** Then did he tumble and toss, wag his legs, and wallow in the bed some time, the better to stir up and rouse his vital spirits, and appareled himself according to the season: but willingly he would wear a great long gown of thick frieze, furred with fox skins. Afterwards he combed his head with an Almain comb, which is the four fingers and the thumb. For his preceptor said, that to comb himself other ways, to wash and make himself neat, was to lose time in this world. Then he spewed, belched, cracked, yawned, spit, coughed, yexed, sneezed, and snotted himself like an arch-deacon, and to suppress the dew and bad air, went to breakfast, having some good fried tripes, fair rashers on the coals, excellent gammons of bacon, store of fine minced meat, and a great deal of sippet brewis, made up of the fat of the beef-pot, laid upon bread, cheese, and chopped parsley stewed together. Ponocrates showed him, that he ought not eat so soon after rising out of his bed, unless he had performed some exercise beforehand, Gargantua answered, "What! have not I sufficiently well exercised myself? I have wallowed and rolled myself six or seven turns in my bed, before I rose. Is not that enough? Pope Alexander did so, by the advice of a Jew his physician, and lived till his dying day in despite of his enemies. My first masters have used me to it, saying that to breakfast made a good memory, and therefore they drank first. I am very well after it, and dine but the better. And Master Tubal, who was the first licenciante at Paris, told me, that it was not enough to run apace, but to set forth betimes: so doth not the total welfare of our humanity depend upon perpetual drinking in a ribble rabble, like

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\**Vanum*, etc.—Psalm, cxxviii, v. 2. It is vain for you to rise up early.

ducks, but on drinking early in the morning;  
*unde versus.*

To rise betimes is no good hour,  
To drink betimes is better sure.

After that he had thoroughly broke his fast, he went to church, and they carried to him in a great basket a huge impantoufled or thick-covered breviary, weighting, what in grease, clasps, parchment, and cover, little more or less than eleven hundred and six pounds. There he heard six and twenty or thirty masses. This while, to the same place came his orison-mutterer impaletocked, or lapped about the chin, like a tufted whoop, and his breath antidoted with the store of the vine-tree-sirup. With him he mumbled all his kiriels, and dunsical breborions, which he so curiously thumbed and fingered, that there fell not so much as one grain to the ground. As he went from the church, they brought him, upon a dray drawn with oxen, a confused heap of paternosters and aves of Soine Claude, every one of them being of the bigness of a hat-block; and thus walking through the cloisters, galleries, or garden, he said more in turning them over, than sixteen hermits would have done. Then did he study some paltry half-hour with his eyes fixed upon his book; but as the comic saith, his mind was in the kitchen. And because he was naturally phlegmatic, he began his meal with some dozens of gammons, dried neat's tongue, hard roes of mullet, called botargos, and andouilles, or sausages, and such other forerunners of wine. In the meanwhile, four of his folks did cast into his mouth one after another continually mustard by whole shovelsful. Immediately after that, he drank a horrible draft of wine for the ease of his kidneys. When that was done, he ate according to the season meat agreeable to his appetite, and then left off eat-

ing when his belly began to strout, and was like to crack for fullness. As for his drinking, he had in that neither end nor rule. For he was wont to say, that the limits and bounds of drinking were, when the cork of the shoes of him that drinketh swelleth up half a foot high.

### HOW GARGANTUA WAS INSTRUCTED BY PONOCRATES, AND IN SUCH SORT DIS- CIPLINATED, THAT HE LOST NOT ONE HOUR OF THE DAY

When Ponocrates knew Gargantua's vicious manner of living, he resolved to bring him up in another kind; but for a while he bore with him, considering that nature cannot endure a sudden change, without great violence. Therefore to begin his work the better, he requested a learned physician of that time, called Master Theodorus, seriously to perpend, if it were possible, how to bring Gargantua into a better course. The said physician purged him canonically with Anticyrian hellebore, by which medicine he cleansed all the alteration and perverse habitude of his brain. By this means also Ponocrates made him forget all that he had learned under his ancient perceptors, as Timotehus did to his disciples, who had been instructed under other musicians. To do this the better, they brought him into the company of learned men, which were there, in whose imitation he had a great desire and affectation to study otherwise, and to improve his parts. Afterwards he put himself into such a road and way of studying that he lost not any one hour of the day, but employed all his time in learning and honest knowledge. Gargantua awakened, then, about four o'clock in the morning. Whilst they were in rubbing of him, there was read unto him some chapter of the Holy

Scripture aloud and clearly, with a pronunciation fit for the matter, and hereunto was appointed a young page borne in Basche, named Anagnostes. According to the purpose and argument of that lesson, he oftentimes gave himself to worship, adore, pray, and send up his supplication to that good God, whose word did show his majesty and marvelous judgment. Then went he into the secret places. . . . There his master repeated what had been read, expounding unto him the most obscure and difficult points. In returning, they considered the face of the sky, if it was such as they had observed it the night before, and into what signs the sun was entering, as also the moon for that day. This done, he was appareled, combed, curled, trimmed, and perfumed, during which time they repeated to him the lessons of the day before. He himself said them by heart, and upon them would ground some practical cases concerning the estate of man, which he would prosecute sometimes two or three hours, but ordinarily they ceased as soon as he was fully clothed. Then for three good hours he had a lecture read unto him. This done, they went forth, still conferring of the substance of the lecture, either unto a field near the university called the Brack, or unto the meadows where they played at the ball, the long-tennis, and at the piletrigone, most gallantly exercising their bodies, as formerly they had done their minds. All their play was but in liberty, for they left off when they pleased, and that was commonly when they did sweat over all their body, or were otherwise weary. Then were they very well wiped and rubbed, shifted their shirts, and walking soberly, went to see if dinner was ready. Whilst they stayed for that, they did clearly and eloquently pronounce some sentences that they had retained of the lecture.

In the meantime Master Appetite came, and then very orderly sat they down at table. At the beginning of the meal, there was read some pleasant history of the warlike actions of former times, until he had taken a glass of wine. Then, if they thought good, they continued reading, or began to discourse merrily together; speaking first of the virtue, propriety, efficacy and nature of all that was served in at the table; of bread, of wine, of salt, of fleshs, fishes, fruits, herbs, roots, and of their dressing. Afterwards they conferred of the lessons read in the morning, and ending their repast with some conserve or marmalade of quinces, he picked his teeth with mastic tooth-pickers, washed his hands and eyes with fair fresh water, and gave thanks unto God in some fine canticks, made in praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks and new inventions, which were all grounded upon arithmetic. By this means he fell in love with that numerical science, and every day after dinner and supper he passed his time in it as pleasantly as he was wont to do at cards and dice; so that at last he understood so well both the theory and practical part thereof, that Tunstal the Englishman, who had written very largely of that purpose, confessed that verily in comparison with him he had no skill at all. And not only in that, but in the other mathematic sciences, as geometry, astronomy, music, etc. For in waiting on the concoction, and attending the digestion of his food, they made a thousand pretty instruments and geometrical figures, and did 'n some measure practice the astronomical canons.

After this they recreated themselves with singing musically, in four or five parts, or



upon a set theme or ground at random, as it best pleased them. In matter of musical instruments, he learned to play upon the lute, the virginals, the harp, the Almain flute with nine holes, the viol, and the sackbut. This hour thus spent, and digestion finished, he then betook himself to his principal study for three hours together, or more, as well to repeat his matutinal lectures, as to proceed in the book wherein he was, as also to write handsomely, to draw and form the antique Roman letters. This being done, they went out of their house, and with them a young gentleman of Touraine, named the Esquire Gymnast, who taught him the art of riding. Changing then his clothes, he rode a Naples courser, a Dutch roussin, a Spanish gennet, a barbed or trapped steed, then a light fleet horse, unto whom he gave a hundred carieres, made him go to the high saults, bounding in the air, free a ditch with a skip, leap over a stile or pale, turn short in a ring both to the right and left hand. There he broke not his lance; for it is the greatest foolery in the world to say, I have broken ten lances at tilts or in fight. A carpenter can do even as much. But it is a glorious and praiseworthy action, with one lance to break and overthrow ten enemies. Therefore, with a sharp, stiff, strong and well-steeled lance, would he usually force up a door, pierce a harness, beat down a tree, carry away the ring, lift up a cuirassier saddle, with the mail-coat and gauntlet. All this he did in complete arms from head to foot. As for the prancing flourishes, and smacking popisms, for the better cherishing of the horse, commonly used in riding, none did them better than he. The voltigar of Ferrara was but as an ape compared to him. He was singularly skillful in leaping nimbly from one horse to another without putting foot to

ground, and these horses were called desultories. He could likewise from either side, with a lance in his hand, leap on horseback without stirrups, and rule the horse at his pleasure without a bridle, for such things are useful in military engagements. Another day he exercised the battleaxe, which he so dexterously wielded, both in the nimble, strong and smooth management of that weapon, and that in all feats practiceable by it, that he passed knights of arms in the field, and at all essays.

Then tossed he the pike, played with the two-handed sword, with the backsword, with the Spanish tuck, the dagger, poniard, armed, unarmed, with a buckler, with a cloak, with a target. Then would he hunt the hart, the roebuck, the bear, the fallow deer, the wild boar, the hare, the pheasant, the partridge, and the bustard. He played at the balloon, and made it bound in the air, both fist and foot. He wrestled, ran, jumped, not at three steps and a leap, called the hops, nor at clochepied, called the hare's leap, nor yet at the Almain's; for, said Gymnast, these jumps are for the wars altogether unprofitable, and of no use; but at one leap he would skip over a ditch, spring over a hedge, mount six paces upon a wall, ramp and grapple after this fashion up against a window the full length of a lance. He did swim in deep waters on his belly, on his back, sideways, with all his body, with his feet only, with one hand in the air, wherein he held a book, crossing thus the breadth of the river Seine, without wetting, and dragging along his cloak with his teeth, as did Julius Caesar; then with the help of one hand he entered forcibly into a boat, from whence he cast himself again headlong into the water, sounded the depths, hollowed the rocks, and plunged into the pits and

gulfs. Then turned he the boat about, governed it, led it swiftly or slowly with the stream and against the stream stopped it in its course, guided it with one hand, and with the other laid hard about him with a huge great oar, hoisted the sail, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compass in order, tackled the bowlines, and steered the helm. Coming out of the water, he ran furiously up against a hill, and with the same alacrity and swiftness ran down again. He climbed up at trees like a cat, leaped from the one to the other like a squirrel. He did pull down the great boughs and branches, like another Milo; then with two sharp and well-steeled daggers, and two tried bodkins, he would run up by the wall to the very top of a house like a rat; then suddenly came down from the top to the bottom, with such an even composition of members, that by the fall he would catch no harm.

He did cast the dart, throw the bar, put the stone, practice the javelin, the boar spear or partisan, and the halbert. He broke the strongest bows in drawing, bending against his breast the greatest cross-bows of steel, too his aim by the eye with the hand-gun, and shot well, traversed and planted the cannon, shot at buttmarks, at the paggay from below upwards, or to a height, from above downwards, or to a descent; then before him, sidewise, and behind him, like the Parthians. They tied a cable rope to the top of a high tower, by one end whereof hanging near the ground he wrought himself with his hands to the very top; then upon the same tract came down so sturdily and firm that you could not on a plain meadow have run with more assurance. They set up a great pole fixed upon two trees. There would he hang by his

hands, and with them alone, his feet touching at nothing, would go back and fore along the aforesaid rope with so great swiftness, that hardly could one overtake him with running; and then, to exercise his breast and lungs he would shout like all the devils in hell. I heard him once call Eudemon from St. Victor's gate to Montmartre. Stentor never had such a voice at the siege of Troy. Then for the strengthening of his nerves or sinews, they made him two great sows of lead, each of them weighing eight thousand and seven hundred quintals, which they called Alters. Those he took up from the ground, in each hand one, then lifted them up over his head, and held them so without stirring three quarters of an hour or more, which was an inimitable force. He fought at barriers with the stoutest and most vigorous champions; and when it came to the cope, he stood so sturdily on his feet, that he abandoned himself unto the strongest, in case they could remove him from his place, as Milo was wont to do of old. In whose imitation likewise he held a pomegranate in his hand, to give it unto him that could take it from him. The time being thus bestowed, and himself rubbed, cleansed, wiped, and freshed with other clothes, he returned fair and softly; and passing through certain meadows, or other grassy places, beheld the trees and plants, comparing them with what is written of them in the books of the ancients, and carried home to the house great handfuls of them, whereof a young page called Rizotomos had charge; together with little mattocks, pick-axes, grubbing hooks, cabbies, pruning knives, and other instruments requisite for herborizing. Being come to their lodging, whilst supper was making ready, they repeated certain passages of that which hath been read, and sat down at

table. Here remark, that his dinner was sober and thrifty, for he did then eat only to prevent the gnawings of his stomach, but his supper was copious and large; for he took then as much as was fit to maintain and nourish him; which indeed is the true diet prescribed by the art of good and sound physic, although a rabble of loggerheaded physicians, nuzzled in the brabbling shop of sophisters, counsel the contrary. During that repast was continued the lesson read at dinner as long as they thought good: the rest was spent in good discourse, learned and profitable. After that they had given thanks, he set himself to sing vocally, and play upon harmonious instruments, or otherwise passed his time at some pretty sports, made with cards or dice, or in practising the feats of legerdemain, with cups and balls. There they stayed some nights in frolicking thus, and making themselves merry till it was time to go to bed; and on other nights they would go make visits unto learned men, or to such as had been travelers in strange and remote countries. When it was full night before they retired themselves, they went unto the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions, and conjunctions of the both fixed stars and planets. Then with his master did he briefly recapitulate, after the manner of the Pythagoreans, that which he had read, seen, learned, done and understood in the whole course of that day.

#### HOW GARGANTUA SPENT HIS TIME IN RAINY WEATHER

If it happened that the weather were anything cloudy, foul, and rainy, all the afternoon was employed, as before specified, according to

their custom, with this difference only, that they had a good clear fire lighted, to correct the distempers of the air. But after dinner, instead of their wonted exercitations, they did abide within, and, by way of Apotherie,\* did recreate themselves in bottling up of hay, in cleaving and sawing of wood, and in threshing sheaves of corn at the barn. Then they studied the art of painting or caring; or brought into use the antique play of tables, as Leonicus hath written of it, and as our good friend Lascaris playeth at it. In playing they examined the passages of ancient authors, wherein the said play is mentioned, or any metaphor drawn from it. They went likewise to see the drawing of metals, or the casting of great ordnance: how the lapidaries did work, as also the goldsmiths and cutters of precious stones. Nor did they omit to visit the alchymists, money-coiners, upholsterers, weavers, velvet-workers, watchmakers, looking-glass-framers, printers, organists, and other such kind of artificers, and, everywhere giving them somewhat to drink, did learn and consider the industry and invention of the trades. They went also to hear the public lectures, the solemn commencements, the repetitions, the acclamations, the pleadings of the gentle lawyers, and sermons of Evangelical preachers. He went through the halls and places appointed for fencing, and there played the masters themselves at all weapons, and showed them by experience that he knew as much in it as, yea more than, they. And, instead of herborizing, they visited the shops of druggists, herbalists, and apothecaries, and diligently considered the fruits, roots, leaves, gums, seeds, the grease and ointments of some foreign

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\*That is, making the body healthful by exercise.



parts, as also how they did adulterate them. He went to see the jugglers, tumblers, mountebanks, and quacksalvers, and considered their cunning, their shifts, their somersaults, and smooth tongue, especially of those of Chauny in Picardy, who are naturally great praters, and brave givers of fibs, in matter of green apes.

At their return they did eat more soberly at supper than at other times; and meats more desiccative and extenuating; to the end that the intemperate moisture of the air, communicated to the body by a necessary confinity, might by this means be corrected, and that they might not receive and prejudice for want of their ordinary bodily exercise.

Thus was Gargantua governed, and kept on in this course of education, from day to day profiting, as you may understand such a young man of his age may, of a pregnant judgment, with good discipline well continued. Which, although at the beginning it seemed difficult, became a little after so sweet, so easy, and so delightful, that it seemed rather the recreation of a king than the study of a scholar. Nevertheless Ponocrates, to divert him from this vehement intension of the spirits, thought fit, once in a month, upon some fair and clear day to go out of the city betimes in the morning, either towards Gentilly, or Boulogne, or to Montrouge, or Charanton-bridge, or to Vanves, or St. Clou, and there spend all the day long in making the greatest cheer that could be devised, sporting, making merry, drinking healths, playing, singing, dancing, tumbling in some fair meadow, unnestling of sparrows, taking of quails, and fishing for frogs and crabs. But although that day was past without books or lectures, yet it was not spent without profit; for in the said meadows they usually repeated cer-

tain pleasant verses of Virgil's agriculture, of Hesiod, and of Politian's husbandry; would set a-broach some witty Latin epigrams, then immediately turned them into roundelays and songs for dancing in the French language. In their feasting, they would sometimes separate the water from the wine that was therewith mixed with an ivy cup; would wash the wine in a basin full of water, then take it out again with a funnel as pure as ever. They made the water go from one glass to another, and contrived a thousand little automatory engines, that is to say, moving of themselves.

HOW THERE WAS A GREAT STRIFE AND  
DEBATE RAISED BETWIXT THE CAKE-  
BAKERS OF LERNE, AND THOSE OF  
GARGANTUA'S COUNTRY, WHERE-  
UPON WERE WAGED GREAT WARS

At that time, which was the season of vintage, in the beginning of harvest, when the country shepherds were set to keep the vines, and hinder the starlings from eating up the grapes, as some cake-bakers of Lerne happened to pass along in the broad highway, driving into the city ten or twelve horses loaded with cakes, the said shepherds courteously entreated them to give them some for their money, as the price then ruled in the market. The bunsellers or cake-makers were in nothing inclinable to their request; but (which was worse) did injure them most outrageously, calling them prattling gabblers, licorous gluttons, freckled bitters, mangy rascals, drunken roysters, sly knaves, drowsy loiterers, slapsauce fellows, slabberdegullion druggels, lubbardly louts, cozening foxes, ruffian rogues, paltry customers, sycophant-varlets, drawlatch hoydons, flouting milk-

sops, jeering companions, staring clowns, forlorn snakes, ninny lobcocks, scurvy coxcombs, idle lusks, scoffing braggards, noddy meacocks, blockish grutnols, doddipol joltheads, jobbernal goosecaps, foolish loggerheads, flutch calfollies, grouthead gnat-snappers, lob-dotterels, gaping changelings, codshead loobies, woodcock slan-gams, niinnie-hammer flycatchers, noddiepeak simpletons, and other such like defamatory epithets; saying further that it was not for them to eat of these dainty cakes, but might very well content themselves with the coarse un-ranged bread, or to eat of the great brown household loaf. To which provoking words, one amongst them, called Forgier, an honest fellow of his person, and a notable springal, made answer very calmly thus:

“How long is it since you have got horns, that you are become so proud? Indeed, formerly you were wont to give us some freely, and will you not now let us have any for our money. This is not the part of good neighbors, neither do we serve you thus, when you come thither to buy our good corn, whereof you make your cakes and buns. Besides that, we would have given you to the bargain some of our grapes, but, by his zounds, you may chance to repent it, and possibly have need of us at another time, when we shall use you after the like manner, and therefore remember it.”

Then Marquet, a prime man in the confraternity of the cake-bakers, said unto him, “Yea, sir, thou are pretty well crest-risen this morning, thou didst eat yesternight too much millet and bolymong. Come hither, sirrah, I will give thee some cakes.” Whereupon Forgier, dreading no harm, in all simplicity went towards him, and drew a sixpence out of his leather satchel, thinking that Marquet would have sold

him some of his cakes. But instead of cakes, he gave him with his whip such a rude lash overthwart the legs, that the marks of the whipcord knots were apparent in them, then would have fled away; but Forgier cried out as loud as he could, "O murder, murder, help, help, help!" and in the meantime threw a great cudgel after him, which he carried under his arm, wherewith he hit him in the coronal joint of his head, upon to crotaphic artery of the right side thereof, so forcibly, that Marquet fell down from his mare, more like a dead than a living man. Meanwhile the farmers and country swains that were watching their walnuts near to that place, came running with their great poles and long staves, and laid such a load on these cake-bakers, as if they had been to thrash upon green rye. The other shepherds and shepherdesses, hearing the lamentable shout of Forgier, came with their slings and slackies following them, and throwing great stones at them, as thick as if it had been hail. At last they overtook them, and took from them about four or five dozen of their cakes. Nevertheless they paid for them the ordinary price, and gave them over and above one hundred eggs, and three baskets full of mulberries. Then did the cake-bakers help to get up to his mare, Marquet, who was most shrewdly wounded, and forthwith returned to Lerne, changing the resolution they had to go to Pareille, threatening very sharp and boisterously the cowerds, shepherds and farmers of Seville and Sinays. This done, the shepherds and shepherdesses made merry with these cakes and fine grapes, and sported themselves together at the sound of the pretty small pipe, scoffing and laughing at those vain-glorious cake-bakers, who had that day met with mischief for want of crossing themselves

with a good hand in the morning. Nor did they forget to apply to Forgier's leg some fair great red medicinal grapes, and so handsomely dressed it and bound it up, that he was quickly cured.

HOW THE INHABITANTS OF LERNE, BY THE  
COMMANDMENT OF PICROCHOLE, THEIR  
KING, ASSAULTED THE SHEPHERDS OF  
GARGANTUA UNEXPECTEDLY  
AND ON A SUDDEN

The cake-bakers, being returned to Lerne, went presently, before they did either eat or drink, to the capitol, and there before their king, called Picrochole, the third of that name, made their complaint, showing their panniers broken, their caps all crumpled, their coats torn, their cakes taken away, but, above all, Marquet most enormously wounded, saying, that all that mischief was done by the shepherds and herdsmen of Grangousier, near the broad highway beyond Seville. Picrochole incontinent grew angry and furious; and, without asking any further what, how, why, or wherefore, commanded the ban and arriere-ban to be sounded throughout all his country, that all his vassals of what condition soever should, upon pain of the halter, come to the best arms they could, unto the great place before the castle, at the hour of noon, and the better to strengthen his design, he caused the drum to be beat about the town. Himself, whilst his dinner was making ready, went to see his artillery mounted upon the carriage, to display his colors, and set up the great royal standard, and loaded wains with store of ammunition both for the field and the belly, arms and victuals. At dinner he despatched his commission, and by express edict

my Lord Shagrag was appointed to command this vanguard, wherein were numbered sixteen thousand and fourteen harquebusiers or firelocks, together with thirty thousand and eleven volunteer adventurers. The great Torquedillon, master of the horse, had the charge of the ordnance, wherein were reckoned nine hundred and fourteen brazen pieces, in cannons, double cannons, basilisks, serpentines, culverins, bombards or murtherers, falcons, bases or passevolans, spiroles, and other sorts of great guns. The rearguard was committed to the Duke of Scapegood. In the main battle was the King, and the princes of his kingdom. Thus being hastily furnished, before they would set forward, they sent three hundred light horsemen under the conduct of Captain Swillwind, to discover the country, clear laid for them. But, after they had made diligent search, they found all the land round about in peace and quiet, without any meeting or convention at all; which Picrochole understanding commanded that everyone should march speedily under his colors. Then immediately in all disorder, without keeping either rank or file, they took the fields one amongst another, wasting, spoiling, destroying, and making havoc of all wherever they went; not sparing poor nor rich, privileged nor unprivileged places, church heifers, wethers, ewes, lambs, goats, kids, hens, capons, chickens, geese, ganders, goslings, hogs, swine, pigs, and such like; beating down the walnuts, plucking the grapes, tearing the hedges, shaking the fruit trees, and committing such incomparable abuses, that the like abomination was never heard of. Nevertheless, they met with none to resist them, for everyone submitted to their mercy, beseeching them, that they might be dealt with courteously, in regard that they had



always carried themselves as became good and loving neighbors; and that they had never been guilty of any wrong or outrage done unto them, to be thus suddenly surprised, troubled, and disquieted, and that if they would not desist, God would punish them very shortly. To which expostulations and remonstrances no other answer was made, but that they would teach them to eat cakes.

### HOW A MONK OF SEVILLE SAVED THE CLOSE OF THE ABBEY FROM BEING RANSACKED BY THE ENEMY

So much they did, and so far they went pillaging and stealing, that at last they came to Seville, where they robbed both men and women, and took all they could catch; nothing was either too hot or too heavy for them. Although the plague was there in the most part of all the houses, they nevertheless entered everywhere, then plundered and carried away all that was within, and yet for all this not one of them took any hurt, which is a most wonderful case. For the curates, physicians, chirurgeons and apothecaries, who went to visit, to dress, to cure, to heal, to preach unto, and admonish those that were sick, were all dead of the infection; and these devilish robbers and murderers caught never any harm at all. Whence comes this to pass, my masters? I beseech you think upon it. The town being thus pillaged, they went unto the abbey with a horrible noise and tumult, but they found it shut and made fast against them. Whereupon the body of the army marched forward towards a pass or ford called the Gué de Véde, except seven companies of foot, and two hundred lancers, who, staying there, broke down the walls of the close, to waste, spoil, and make

havoc of all the vines and vintage within that place. The monks (poor devils) knew not in that extremity to which of all their sancts they should vow themselves. Nevertheless, at all adventures, they rang the bells *ad capitulum capitulantes*. There it was decreed, that they should make a fair procession, stuffed with good lectures, prayers, and litanies *contra hostium insidias*, and jolly responses *pro pace*.

There was then in the abbey a claustral monk, called Friar John of the funnels and gob-bets, in French, *des Entoumeures*, young, gal-lant, frisk, lusty, nimble, quick, active, bold, venturous, resolute, tall, lean, wide-mouthed, long-nosed, a fair despatcher of morning pray-ers, unbridler of masses, and runner over of vigils; and, to conclude summarily in a word, a right monk, if ever there was any, since the monking world monked a monkery: for the rest, a clerk even to the teeth in the matter of breviary. This monk, hearing the noise that the enemy made within the inclosure of the vineyard, went out to see what they were do-ing; and perceiving that they were cutting and gathering the grapes, whereon was grounded the foundation of all their next year's wine, re-turned unto the choir of the church where the other monks were, all amazed and astonished like so many bell-melters. Whom when he heard sing, im, im, pe, ne, ne, ne, nene, tum, ne, num, num, ini, i mi, co, o, no, o, o, neno, ne, no, no, rum, nenum, num: "It is well sung," said he. "By the virtue of God, why do you not sing, 'Panniers farewell, vintage is done.' The devil snatch me, if they do not already within the middle of our close, and cut so well both vines and grapes that, by God's body, there will not be found for these four years to come so much as a gleaning in it. By the belly of Sanct James, what shall we poor devils drink the

while? Lord God! *da mihi potum.*" Then said the prior of the convent: "What should this drunken fellow do here? Let him be carried to prison for troubling the divine service." "Nay," said the monk, "the wine service, let us behave ourselves so that it be not troubled; for you, yourself, my lord prior, love to drink of the best, and so doth every honest man. Never yet did a man of worth dislike good wine, it is a monastical apothegm. But these responses that you chant here, by God, are not in season. Wherefore is it, that our devotions were instituted to be short in the time of harvest and vintage, and long in the advent and all the winter? The late friar, Mace Pelosse, of good memory, a true zealous man (or else I give myself to the devil), of our religion, told me, and I remember it well, how the reason was, that in this season we might press and make the wine, and in the winter whiff it up. Hark you, my masters, you that love the wine, Cop's body, follow me; for Sanct Anthony burn me as freely as a faggot, if they get leave to taste one drop of the liquor, that will not now come and fight for relief of the vine. Hog's belly, the goods of the church! Ha, no no. What the devil, Sanct Thomas of England was well content to die for them; if I died in the same cause, should not I be a sanct likewise? Yes. Yet shall not I die there for all this, for it is I that must do it to others and send them a packing."

As he spake thus, he threw off his great monk's habit, and laid hold upon the staff of the cross, which was made of the heart of a sorb-apple tree, it being of the length of a lance, round, of a full gripe, and a little powdered with lilies called flower de luce, the workmanship whereof was almost all defaced and worn

out. Thus went he out in a fair long-skirted jacket, putting his frock scarfwise athwart his breast, and this equipage, with the staff, shaft, or truncheon of the cross, laid on so lustily, brisk, and fiercely upon his enemies, who without any order, or ensign, or trumpet, or drum, were busied in gathering the grapes out of the vineyard. For the cornets, guldons, and ensign bearers had laid down their standards, banners, and colors by the wallsides; the drummers had knocked out the heads of their drums on one end, to fill them with grapes; the trumpeters were loaded with great bundles of bunches, and huge knots of clusters; in sum, every one of them was out of array, and all in disorder. He hurried, therefore, upon them so rudely, without crying gare or beware, that he overthrew them like hogs, tumbled them over like swine, striking athwart and alongst, and by one means or other laid so about him, after the old fashion of fencing, that to some he beat out their brains, to others he crushed their arms, battered their legs, and bethwacked their sides till their ribs cracked with it. To others again he unjointed the spondyles or knuckles of the neck, disfigured their chaps, gashed their faces, made their cheeks hang flapping on their chin, and so swunged and belammed them, that they fell down before him like hay before a mower. To some others he spoiled the frame of their kidneys, marred their backs, broke their thigh-bones, pashed in their noses, poached out their eyes, cleft their mandibles, tore their jaws, dashed in their teeth into their throat, shook asunder their omoplates or shoulder blades, sphacelated their shins, mortified their shanks, inflamed their ankles, heaved-off-of-the-hinges their ishles, their sciatica or hip-gout, dislocated the joints of their knees, squattered into pieces

the boughs or pestles of their thighs, and so thumped, mauled, and belabored them everywhere, that never was corn so thick and three-fold thrashed upon by plowmen's flails, as were the pitifully disjoined members of their mangled bodies, under the merciless baton of the cross. If any offered to hide himself among the thickest of the vines, he laid him squat as a flounder, bruised the ridge of his back, and dashed his reins like a dog. If any thought by flight to escape, he made his head to fly in pieces by the lambdoidal commissure, which is a seam in the hinder part of the skull. If anyone did scramble up into a tree, thinking there to be safe, he rent up his perinee and impaled him in the fundament. If any of his old acquaintance happened to cry out, "Ha, Friar John, my friend, Friar John, quarter, quarter, I yield myself to you, to you I render myself!" "So thou shalt," said he, "and must, whether thou wouldst or no, and withal render and yield up thy soul to all the devils in hell," then suddenly gave them *dronos*—that is, so many knocks, thumps, raps, dints, thwacks, and bangs, as sufficed to warn Pluto of their coming, and despatch them a going. If any was so rash and full of temerity as to resist him to his face, then was it he did show the strength of his muscles, for without more ado he did transpierce him, by running him in at the breast, through the mediastine and the heart. Others, again, he so quashed and bebumped, that, with a sound bounce under the hollow of their short ribs, he overturned their stomachs so that they died immediately. To some, with a smart souse on the epigaster, he would make their midriff swag, then, redoubling with the blow, gave them such a home-push on the navel, that he made their puddings to gush out. To others through their ballocks he pierced their bum-

gut, and left no bowel, tripe, nor entrail in their body, that had not felt the impetuosity, fierceness, and fury of his violence. Believe, that it was the most horrible spectacle that ever one was. Some cried unto Sanct Barbe, others to St. George. "O the holy Lady Ny-touch," said one, "the good Sanctess!" "O our Lady of Succors," said another, "help help!" Others cried, "Our Lady of Cunaut," "of Loretto," "of Good Tidings," "on the other side of the water St. Mary Over." Some vowed a pilgrimage to St. James, and others to the holy handkerchief at Chamberry, which three months after that burnt so well in the fire, that they could not get one thread of it saved. Others sent up their vows to St. Cadouin, others to St. John d'Angly, and to St. Eutropius of Xaintes. Others again invoked St. Mesmes of Chinon, St. Martin of Candès, St. Clouaud of Sinays, the holy relics of Laurezay, with a thousand other jolly little sancts and santrels. Some died without speaking, others spoke without dying; some died in speaking, others spoke in dying. Others shouted as loud as they could. "Confession, Confession! *Confiteor! Miserere! In manus!*" So great was the cry of the wounded, that the Prior of the Abbey with all his monks came forth, who, when they saw these poor wretches so slain amongst the vines, and wounded to death, confessed some of them. But whilst the priests were busied in confessing them, the little Monkies ran all to the place where Friar John was, and asked him, wherein he would be pleased to require their assistance! To which he answered that they should cut the throats of those he had thrown down upon the ground. They presently, leaving their outer habits, and cowls, upon the rails, began to throttle and make an end of those whom he had already crushed. Can you tell with what



instruments they did it? With fair gullies, which are little haulch-backed demi-knives, the iron tool whereof is two inches long and the wooden handle one inch thick, and three inches in length, wherewith the little boys in our country cut ripe walnuts in two, while they are yet in the shell, and pick out the kernel, and they found them very fit for the expediting of that wezand-slitting exploit. In the meantime Friar John, with his formidable baton of the cross, got to the breach which the enemies had made, and there stood to snatch up those who endeavored to escape. Some of the monkitos carried the standards, banners, ensigns, guidons, and colors into their cells and chambers, to make garters of them. But when those that had been shriven would have gone out at the gap of the said breach, the sturdy monk quashed and felled them down with blows, saying, "These men have had confession and are penitent souls, they have got their absolution and gained the pardons: they go into paradise as straight as a sickle, or as the way is to Faye" (like the Crooked-Lane at Eastcheap). Thus by his prowess and valor were discomfited all those of the army that entered into the close of the abbey unto the number of thirteen thousand, six hundred twenty and two, besides the women and little children, which is always to be understood. Never did Maugis the Hermit bear himself more valiantly with his bourdon or pilgrim's staff against the Saracens, of whom is written in the Acts of the four sons of Haymon, than did this monk against his enemies with the staff of the cross.

HOW Picrochole stormed and took by assault the rock Clermond, and of Grangousier's unwillingness and aversion from the undertaking of war.

Whilst the monk did thus skirmish, as we have said, against those which were entered within the close, Picrochole in great haste passed the ford of Vede,—a very especial pass,—with all his soldiery, and set up the rock Clermond, where there was made him no resistance at all: and, because it was already night, he resolved to quarter himself and his army in that town, and to refresh himself of his pugnative choler. In the morning he stormed and took the bulwarks and castle, which afterwards he fortified with rampiers, and furnished with all ammunition requisite, intending to make his retreat there, if he should happen to be otherwise worsted; for it was a strong place, both by art and nature, in regard of the stance and situation of it.

But let us leave them there, and return to our good Gargantua, who is at Paris very assiduous and earnest at the study of good letters, and athletical exercitations, and to the good old man Grangousier his father, who, after supper, warmeth his ballocks by a good clear great fire, and, waiting upon the broiling of some chestnuts, is very serious in drawing scratches on the hearth, with a stick burnt at the one end, wherewith they did stir up the fire, telling to his wife and the rest of the family pleasant old stories and tales of former times.

Whilst he was thus employed, one of the shepherds which did keep the vines, named

Pillot, came towards him, and to the full related the enormous abuses which were committed, and the excessive spoil that was made by Picrochole, King of Lerne, upon his lands and territories, and how he had pillaged, wasted, and ransacked all the country, except the inclosure at Séville, which Friar John des Entoumeures, to his great honor, had preserved; and that at the same present time the said king was in the rock Clermond, and there, with great industry and circumspection, was strengthening himself and his whole army. "Halas! Halas! Alas!" said Grangousier, "what in this, good people? Do I dream, or is it true that they tell me? Picrochole, my ancient friend of old time, of my own kindred and alliance, comes to invade me? What moves him? What provokes him? What set him on? What drives him to it? Who hath given him this counsel? Ho, ho, ho, ho, ho! my God, my Savior, help me, inspire me, and advise me what I shall do! I protest, I swear before thee, so be thou favorable to me, if ever I did him or his subjects any damage or displeasure, committed any the least robbery on his country; but, on the contrary, I have succored and supplied him with men, money friendship, and counsel, upon any occasion, wherein I could be steadable for the improvement of his good. That he hath therefore at this nick of time so outraged and wronged me, it cannot be but by the malevolent and wicked spirit. Good God, thou knowest my courage, for nothing can be hidden from thee! If perhaps he be grown man, and that thou hast sent him hither to me for the better recovery and re-establishment of his brain, grant me power and wisdom to bring him to the yoke of thy holy will by good discipline. Ho, ho, ho, ho! my good people, my

friends, and my faithful servants, must I hinder you from helping me? Alas, my old age required henceforward nothing else but rest, and all the days of my life I have labored for nothing so much as peace; but now I must, I see it well, load with my arms my poor, weary, and feeble shoulders, and take in my trembling hand the lance and horseman's mace, to succor and protect my honest subjects. Reason will have it so; for by their labor am I entertained, and with their sweat am I nourished, I, my children and my family. This notwithstanding, I will not undertake war, until I have first tried all the ways and means of peace: that I resolve upon."

Then assembled he his council, and proposed the matter as it was indeed. Whereupon it was concluded, that they should send some discreet man unto Picrochole, to know wherefore he had thus suddenly broken the peace, and invaded those lands unto which he had no right nor title. Furthermore, that they should send for Gargantua, and those under his command, for the preservation of the country, and defense thereof now at need. All this pleased Grangousier very well, and he commanded that so it should be done. Presently therefore he sent the Basque his lackey, to fetch Gargantua with all diligence, and wrote to him as followeth.

#### THE TENOR OF THE LETTER WHICH GRANGOUSIER WROTE TO HIS SON GARGANTUA

The fervency of thy studies did require, that I should not in a long time recall thee from that philosophical rest thou now enjoyest, if the confidence reposed in our friends and ancient confederates had not at this present disappointed the assurance of my old age. But seeing such is my fatal destiny, that I should be now dis-

quieted by those in whom I trusted most, I am forced to call thee back to help the people and goods, which by the right of nature belong unto thee. For even as arms are weak abroad, if there be not counsel at home, so is that study vain, and counsel unprofitable, which in a due and convenient time is not by virtue executed and put in effect. My deliberation is not to provoke, but to appease—not to assault, but to defend—not to conquer, but to preserve my faithful subjects and hereditary dominions, into which Picrochole is entered in a hostile manner without any ground or cause, and from day to day pursueth his furious enterprise with that height of insolence that is intolerable to free-born spirits. I have endeavored to moderate his tyrannical choler, offering him all that which I thought might give him satisfaction; and oftentimes have I sent lovingly unto him, to understand wherein, by whom, and how he found himself to be wronged. But of him could I obtain no answer, but a mere defiance, and that in my lands he did pretend only to the right of a civil correspondency and good behavior, whereby I knew that the eternal God hath left him to the dispose of his own free will and sensual appetite—which cannot choose but be wicked, if by divine grace it be not continually guided—and to contain him within his duty, and to bring him to know himself, hath sent him hither to me by a greivous token. Therefore, my beloved son, as soon as thou canst, upon sight of these letters, repair hither with all diligence, to succor me not so much, which nevertheless by natural peity thou oughtest to do, as thine own people which by reason thou mayest save and preserve. The exploit shall be done with as little effusion of blood as may be. And, if possible, by means far more

expedient, such as military policy, devices, and stratagems of war, we shall save all the souls, and send them home as merry as crickets into their own houses. My dearest son, the peace of Jesus Christ our Redeemer be with thee. Salute from me Ponocrates, Gymnas, and Eudemon. The twentieth of September,  
Thy Father Grangousier.

HOW GARGANTUA LEFT THE CITY OF PARIS  
TO SUCCOR HIS COUNTRY; HOW THE  
MONK WAS SENT FOR AND MADE  
WELCOME; AND WHY MONKS ARE  
THE OUTCASTS OF THE WORLD

Gargantua, as soon as he had read his father's letters, set out upon his great mare, Ponocrates. Gymnast, and Eudemon, the better to enable them to go along with him, took post-horses; the rest of his train came after him by even journeys, at a slower pace, bringing with them all his books and philosophical instruments. . . . So they came very shortly to Grangousier's castle, who waited for them with great longing. At their coming there was such hugging and embracing, never was seen a more joyful company. . . . When Gargantua was set down at table, after all of them had somewhat stayed their stomachs by a snatch or two of the first bits eaten heartily, Grangousier began to relate the source and cause of the war, raised between him and Picrochole; and came to tell, how Friar John of the Funnel had triumphed at the defense of the close of the abbey, and extolled him for his valor above Camillus, Scipio, Pompey, Caesar, and Themistocles. Then Gargantua desired that he might be presently sent for, to the end that with him they might consult of what was to be done.



Whereupon, by a joint consent, his steward went for him, and brought him along merrily, with his staff of the cross, upon Grangousier's mule. When he was come, a thousand huggings, a thousand embracements, a thousand good days were given. "Ha, Friar John, my friend, Friar John, my brave cousin, Friar John from the devil! Let me clip thee, my heart, about the neck; to me an armful, I must grip thee, my ballock, till thy back crack with it." And Friar John, the gladdest man in the world, never was man made welcomer, never was any more courteously and graciously received than Friar John. . . . "By the faith of a Christian," said Eudemon, "I do wonderfully dote, and enter in a great ecstasy, when I consider the honesty and good fellowship of this monk; for he makes us here all merry. How is it, then, that they exclude the monks from all good companies, calling them feast-troublers, marrers of mirth, and disturbers of all civil conversation, as the bees drive away the drone from their hives?" "*Ignavum, fucos, pecus,*" said Maro, *a praesepibus arcent.*" "Hereunto," answered Gargantua, "there is nothing so true, as that the frock and the cowl draw unto itself the opprobrium, injuries, and maledictions of the world. If you conceive how an ape in a family is always mocked, and provokingly incensed, you shall easily apprehend how monks are shunned of all men, both young and old. The ape keeps not the house as a dog doth; he draws not in the plow as the ox; he yields neither milk nor wool as the sheep; he carrieth no burthen as a horse doth. That which he doth, is only to spoil, and defile all, which is the cause wherefore he hath of all men mocks, frumperies, and bastinadoes.

"After the same manner a monk (I mean

those little, idle, lazy monks) doth not labor and work as do the peasant and artificer; doth not ward and defend the country, as doth the man of war; cureth not the sick and diseased, as the physician doth; doth neither preach nor teach, as do the Evangelical doctors and schoolmasters; doth not import commodities and things necessary for the commonwealth, as the merchant doth. Therefore is it, that by and of all men they are hooted at, hated and abhorred." "Yea, but," said Grangousier, "they pray to God for us." "Nothing less," answered Gargantua. "True it is, that with a tingle tangle jangling of bells, they trouble and disquiet all their neighbors about them." "Right," said the monk; "a mass, a matin, a vesper well rung are half said." "They mumble out great stores of legends and psalms," said Gargantua in continuing his discourse, "by them not at all understood; they may say many paternosters, interlarded with Ave-Marias, without thinking upon, or apprehending the meaning of what it is they say, which truly I call mocking of God, and not prayers. But so help them God, as they pray for us, and not for being afraid to lose their victuals, their manchets, and good fat pottage. All true Christians, of all estates and conditions, in all places, and at all times, send up their prayers to God, and the Mediator prayeth and intercedeth for them, and God is gracious to them. Now such a one is our good Friar John, therefore every man desireth to have him in his company. He is no bigot or hypocrite, he is not torn and divided betwixt reality and appearance, no wretch of a rugged and peevish disposition, but honest, jovial, resolute, and a good fellow. He travels, he labors, he defends the oppressed, comforts

the afflicted, helps the needy, and keeps the close of the abbey."

"Nay," said the monk, "I do a great deal more than that; for, whilst we are in dispatching our matins and anniversaries in the choir, I make withal some cross-bow strings, polish glass-bottles and bolts; I twist lines and weave purse-nets, wherein to catch coneys, I am never idle. But now, hither come, some drink, some drink here!"

### HOW GARGANTUA SET UPON PICROCHOLE WITHIN THE ROCK CLERMOND, AND UTTERLY DEFEATED THE ARMY OF THE SAID PICROCHOLE

Gargantua had the charge of the whole army, and his father Grangousier stayed in his castle, who, encouraging them with good words, promised great rewards unto those that should do any notable service. Having thus set forward, as soon as they had gained the pass at the ford of Vede, with boats and bridges speedily made, they passed over in a trice. Then, considering the situation of the town, which was on a high and advantageous place, Gargantua thought fit to call his council and pass that night in deliberation upon what was to be done. But Gymnast said unto him, "My sovereign lord, such is the nature and complexion of the Frenches, that they are worth nothing but at the first push. Then are they more fierce than devils. But if they linger a little, and be wearied with delays they'll prove more faint and remiss than women. My opinion is, therefore, that now presently after your men have taken breath, and some small reflection, you give order for a resolute assault, and that we storm them instantly.

His advice was found very good, and for effectuating thereof he brought forth his army into the plain field, and placed the reserves on the skirt or rising of a little hill. The monk took along with him six companies on foot, and two hundred horsemen well armed, and with great diligence crossed the marsh, and valiantly got upon the top of the green hillock even into the highway which leads to Loudun. Whilst the assault was thus begun, Picrochole's men could not tell what was best, to issue out and receive the assailants, or keep within the town and not to stir. Himself in the meantime, without deliberation, sallied forth in a rage with the cavalry of his guard, who were forthwith received and royally entertained with great cannon-shot, that fell upon them like hail from the high grounds, on which the artillery was planted. For which purpose the Gargantuists betook themselves unto the valleys, to give the ordnance leave to play and range with the larger scope.

Those of the town defended themselves as well as they could, but their shot passed over without doing any hurt at all. Some of Picrochole's men, that had escaped our artillery, set most fiercely upon our soldiers, but prevailed little; for they were all let in betwixt the files, and there knocked down to the ground, which their fellow-soldiers seeing, they would have retreated, but the monk having seized upon the pass, by which they were to return, they ran away and fled in all the disorder and confusion that could be imagined.

Some would have pursued after them, and followed the chase, but the monk withheld them, apprehending that in their pursuit the pursuers might lose their ranks, and so give occasion to the besieged to sally out of the

town upon them. Then staying there some space, and none coming against him, he sent the Duke Phrontist, to advise Gargantua to advance towards the hill upon the left hand, to hinder Picrochole's retreat at that gate; which Gargantua did with all expedition, and sent thither four brigades under the conduct of Sebast, which had no sooner reached the top of the hill, but they met Picrochole, in the teeth, and those that were with him scattered.

They charged upon them stoutly, yet were they much endamaged by those that were upon the walls, who galled them with all manner of shot, both from the great ordnance, small guns, and bows. Which Gargantua perceiving, he went with a strong party to their relief, and with his artillery began to thunder so terribly upon that canton of the wall, and so long, that all the strength within the town, to maintain and fill up the breach, was drawn thither. The monk, seeing that quarter which he kept besieged void of men and competent guards, and in a manner altogether naked and abandoned, did most magnanimously on a sudden lead up his men towards the fort, and never left it till he had got upon it, knowing, that such as come to the reserve in a conflict bring with them always more fear and terror, than those that deal about them with their hands in the fight.

Nevertheless, he gave no alarm till all his soldiers had got within the wall, except the two hundred horsemen, whom he left without to secure his entry. Then did he give a most horrible shout, so did all those who were with him, and immediately thereafter, without resistance, putting to the edge of the sword the guard that was at the gate, they opened it to the horsemen, with whom most furiously they altogether ran towards the east gate, where all

the hurly-burly was, and coming close upon them in the rear, overthrew all their forces.

The besieged, seeing that the Gargantuists had won the town upon them, and that they were like to be secure in no corner of it, submitted themselves unto the mercy of the monk and asked for quarter, which the monk very nobly granted them, yet made them lay down their arms; then shutting them up within the churches, gave order to seize upon all the staves of the crosses, and placed men at the doors to keep them from coming forth. Then, opening the east gate, he issued out to succor and assist Gargantua. But Picrochole, thinking it had been some relief coming to him from the town, adventured more forwardly than before, and was upon the giving of a most desperate home charge, when Gargantua cried out, "Ha! Friar John, my friend, Friar John! You are come in a good hour." Which unexpected good accident so affrighted Picrochole and his men, that, giving all for lost, they betook themselves to their heels, and fled on all hands. Gargantua chased them till they came near to Vaugaudry, killing and slaying all the way, and then sounded the retreat.

#### HOW PICROCHOLE IN HIS FLIGHT FELL INTO GREAT MISFORTUNES, AND WHAT GARGANTUA DID AFTER THE BATTLE

Picrochole, thus in despair, fled towards the Bouchard Island, and in the way to Riviere his horse stumbled and fell down, whereat he on a sudden was so incensed that he with his sword without more ado killed him in his choler; then not finding any that would remount him, he was about to have taken an ass at the mill that was nearby; but the miller's men did so



baste his bones, and so soundly bethwack him, that they made him both black and blue with strokes; then stripping him of all his clothes, gave him a scurvy old canvas jacket wherewith to cover his nakedness. Thus went along this poor choleric wretch, who passing the water at Port-Huaulx, and relating his misadventurous disasters, was foretold by an old Lourpidon hag, that his kingdom should be restored to him at the coming of the Cocklicranes, which she called Coquecigrues. What is become of him since we cannot certainly tell, yet was I told that he is now a porter at Lyons, as testy and pettish in humor as ever he was before, and would be always, with great lamentation, inquiring at all strangers the coming of the Cocklichanes, expecting assuredly, according to the old woman's phophecy, that at their coming he shall be re-established in his kingdom.

The first thing Gargantua did after his return into the town was to call the muster-roll of his men, which when he had down he found there were very few either killed or wounded, only some few foot of Captain Tolmere's company, and Ponocrates, who was shot with a musket-ball through the doublet. Then he caused them all at and in their several posts and division to take a little refreshment, which was very plenteously provided for them in the best drink and victuals that could be had for money, and gave order to the treasurers and commissaries of the army, to pay for and defray that repast, and that there should be no outrage at all nor abuse committed in the town, seeing it was his own. And furthermore commanded, that immediately after the soldiers had done with eating and drinking for that time sufficiently, and to their own hearts' de-

sire, a gathering should be beaten, for bringing them together, to be drawn upon the piazza before the castle, there to receive six months' pay completely. All which was done. After this, by his direction, were brought before him in the said place all those that remained of Picrochole's party, unto whom, in the presence of the princes, nobles, and officers of his court and army, he spoke as followeth:

*Gargantua's Speech to the Vanquished.*

Being unwilling any way to degenerate from the hereditary mildness and clemency of my parents, I do now forgive you, deliver you from all fines and imprisonments, fully release you, set you at liberty, and every way make you as frank and free as ever you were before. Moreover, at your going out of the gate, you shall have every one of you three months' pay to bring you home into your houses and families, and shall have a safe convoy of six hundred cuirassiers and eight thousand foot under the conduct of Alexander, esquire of my body, that the clubmen of the country may not do you any injury. God be with you! I am sorry from my heart that Picrochole is not here; for I would have given him to understand, that this war was undertaken against my will, and without any hope to increase either my good or renown. But seeing he is lost, and that no man can tell where nor how he went away, it is my will that his kingdom remain entire to his son; who, because he is too young, he not being yet full five years old, shall be brought up and instructed by the ancient princes, and learned men, of the kingdom. And because a realm, thus desolate, may easily come to ruin, if covetousness and avarice of those, who by their places are obliged to administer justice in it, be not curbed and restrained, I ordain and will have it so, that Ponocrates be overseer and superintendent above all his governors, with whatever power and authority is requisite thereto, and that he be continually with the child, until he find him able and capable to rule and govern by himself. . . .

It is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine

fellow Marquet, who was the prime cause, origin, and ground-work of this war, by his vain presumption and overweening; secondly, his fellow cake-bakers, who were neglective in checking and reprehending his idle hair-brained humor in the instant time: and lastly, all the counselors, captains, officers, and domestics of Picrochole, who have been incendiaries or fomentors of the war, by provoking, praising, or counseling him to come out of his limits thus to trouble us.

## HOW THE VICTORIOUS GARGANTUISTS WERE RECOMPENSED AFTER THE BATTLE

When Gargantua had finished his speech, the seditious men whom he had required were given up unto him, except Swashbuckler, Durtaille, and Smalltrash, who ran away six hours before the battle—one of them as far as to Laineil-neck at one course, another to the valley of Vire, and the third even to Logroine, without looking back, or taking breath by the way—and two of the cake-bakers who were slain in the fight. Gargantua did them no other hurt, but that he appointed them to pull at the presses of his printing house, which he had newly set up. Then those who died there he caused to be honorably buried in Blacksoille valley, and Burnhag-field, and gave order that the wounded should be dressed and had care of in his great hospital or Nosocome. After this, considering the great prejudice done to the town and its inhabitants, he reimbursed their charges, and required all the losses that by their confession upon oath could appear they had sustained; and, for their better defense and security in times coming against all sudden uproars and invasions, commanded a strong citadel to be built there with a competent garrison to maintain it. At his departure he did very graciously thank all the soldiers of the

brigades that had been at this overthrow, and sent them back to their winter quarters in their several stations and garrisons; the decumane legion only excepted, whom in the field on that day he saw do some great exploit, and their captains also, whom he brought along with himself unto Grangousier.

At the sight and coming of them, the good man was so joyful, that it is not possible fully to describe it. He made them a feast the most magnificent, plentiful, and delicious that ever was seen since the time of the King Ahasuerus. At the taking up of the table he distributed amongst them his whole cupboard of plate, which weighed eight hundred thousand and fourteen besants of gold, in great antique vessels, huge pots, large basins, big tasses, cups, goblets, candlesticks, comfit-boxes, and other such plate, all of pure massy gold besides the precious stones, enameling, and workmanship, which by all men's estimation was more worth than the matter of the gold. Then unto every one of them out of his coffers caused he to be given the sum of twelve thousand crowns ready money. And further, he gave to each of them for ever and in perpetuity, unless he should happen to decease without heirs, such castles and neighboring lands of his as were most commodious for them. To Ponocrates he gave the rock Clermond; to Gymnast, the Coudray; to Eudemon, Montpensier; Rivau, to Tolmere; to Ithibolle, Montsaureau; to Acamus, Cande; Varennes, to Chironacte; Gravot, to Sebast; Quinquenaïs, to Alexander; Legre, to Sophrone; and so of his other places. . . .

